



DOGS! DOGS!!  
The Kind that Are in the Manger.

Some Reasons Why Church Property Should Be Taxed.

An Address Delivered by  
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From the Rostrum of The Progressive Thinker.

Religion and morality are closely allied, and morality is by common consent essential to good government and social interests everywhere. Religion deals with spiritual affairs and the duties and relations between man and God. Morality may be included in these concepts, but is usually limited to human relations and secular affairs. Some dogmatists hold and teach that there can be no morality without religion. Others hold that there is no religion but morality. It is evident that morality depends upon the mental and spiritual development of the race, and in the ratio to this unfoldment are the capabilities of moral discipline. If, however, we agree that religion is the supreme good, upon which all morality and government depend, and is therefore entitled to the special favor and protection of the State, does that necessitate any favoritism for the church?

It does not follow because religion is good that, therefore, any particular system of religious monopoly is entitled to special recognition and legislative favor. The Christian church, with its various and conflicting creeds and rival branches, claims special favors at the hands of government because it is assumed the church is the great moral regulator upon which our civilization is founded, and without which it could not be sustained. This absurd claim seems to have been tacitly admitted by legislators, by exempting church property from taxation, and in other ways favoring the claims of ecclesiasticism. This, in fact, a remnant of theocratic despotism imposed upon the people of a nominally secular republic. For all the millions of dollars locked up and idle in church property untaxed, the people are compelled to pay a share in taxes to support the churches they never attend and which are used, perhaps, once or twice each week for the special benefit and gratification of a chosen few who worship the "letter that killeth," and monopolize the property of the people in the interest of a soul-dwelling and morally debilitating creed. But it often happens that the people outgrow the church and find no profit and pleasure in attending their services. In many localities these represent the majority, and often the dollar value of the church property is the only way they could secure the money to build the House of God? Would Christians who believe that "all liars have their part in the lake which burneth with fire and brimstone" (Rev. 21:8) thus wantonly imperil their souls for the paltry prize of a few hundred dollars? If Christianity is the life and source of all morality, and entitled to State support by exemption from taxation, because of its pure teachings and righteous influence, is it possible that the patrons of the church will violate their pledges and set a lying example before the world, for the sake of luring sinners and heretics into the support of the church? Would the followers of Jesus thus deceive and perjure themselves to gain money from those they despise, and then, when they have the deed and the key, snap their fingers in the face of their friends and defy them and repudiate their own pledges and sully their immortal honor? If so, are they entitled to the help of the State and exemption from taxation because of their moral helpfulness? To merit any special favors at the expense of the public, or to justify exemption from the responsibilities shared in common by all taxable citizens, three things are necessary:

1. It should be demonstrated beyond all cavil that the Christian church, *per se*, is a conservator of good morals in a sense not common to other bodies whose property is taxable.
2. The property claiming special favor in the name of religion should show it is honestly obtained.
3. It should be used in a way to serve the purposes for which it is so favored by the State.

It was justifiable a virtue rather than a sin. They found ample support for this doctrine in the Bible: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" (Romans, chap. 3:7) Protestants affect to repudiate this Christian doctrine and denounce the Mother Church as vile and hypocritical; but they illustrate the same doctrines in their practices and justify their conduct by their religious principle.

If a Spiritualist dies and the friends want the consolation of their faith presented to honor the dead and instruct the living, the church they have helped to build, and are taxed to support, is closed against them. If they will consent to employ a priest of their narrow persuasion to abuse the dead and insult the living, with the delusive drive of medieval diabolism, they can be accommodated with the same method. Hundreds of churches built with the people's money have obtained their control of the edifices by fraud. And this is the way it was done: A committee of beggars is appointed to solicit subscriptions. It is set forth to the wealthy sinner that a church is a great benefit to the town and improves the value of all other property. Does not a fine hotel, store, or private dwelling do the same? But who thinks of asking alms for the purpose of erecting a hotel or grocery store? But the beggar meets the objections of the free-thinker whose money he solicits, by asserting that the home to be reared shall be free for the use of all denominations, of whatever faith or name, at all times when not occupied by the church holding the deed. This promise is repeated and urged upon all doubting heretics as a reason why they should help build the house, as it will be as much for their benefit as for the Christians in whose name it is decided. Sometimes this pledge is reduced to writing, or included in the subscription paper to which the sums subscribed are attached. But they are very rarely kept. I cannot recall a single case in which these solemn pledges, accepted in good faith by the deluded heretics, have been kept inviolate by the church whose honor has been placed in the balance to secure the money which they could not raise from their membership. As soon as they have the "title clear to mansions in the earth," they deliberately violate every promise and lock their doors against all whom their creed does not sanctify. If the agreement is in writing, they find it convenient to lose the written document or recit it into such hands as keep it out of reach. The law sustains them, of course, as it does all thieves and robbers who conform to the technicalities of the statute. The law exempts more murderers than it punishes; and I am not sure but it hangs more innocent men than real criminals.

Christians (I who have no regard for their word or honor have the advantage in the law, while the honest heretics who trust them have no redress, and the hypocrites chuckle over their pious fraud and defy the moral sense and public sentiment that challenge their crooked ways. But even if all churches were honestly secured, and justly held sacred to the idolaters who monopolize them, and as public benefactors were entitled to exemption from secular taxes while actively serving the religious interests of community, there is a large class of church property scattered over the country that is totally useless to society, religion or the body of the church. This property is justly held sacred to the idolaters who monopolize them, and as public benefactors were entitled to exemption from secular taxes while actively serving the religious interests of community, there is a large class of church property scattered over the country that is totally useless to society, religion or the body of the church.

All such property should be promptly confiscated and turned over to the State for secular uses, or opened to the public for any and all purposes the people desire. At the little village of Spartansburg, Pa., there are three church edifices, Methodist, Baptist, and Presbyterian. Two of them have stood empty and idle for years, while the Methodists still show signs of life and use their church for such purposes as their creed ordains. As usual, of course, the people who contributed liberally towards the building fund of these defunct institutions were not consulted as to their use at all for anything but sectarian purposes, and in the nature of the case, with the precedents before us, such a use is necessarily demoralizing. The spirit of injustice and treachery towards the people whose money they thus hold locked up in a useless and idle house, and the way they exalt a dogmatic creed to the detriment of their associations and honor the narrow bigots who belong to the mental sphere of the Middle Ages. We should be careful to recognize the noblest of all the noblest rule of petty spiritual despotism, so prominent in small towns and small souls, wherever we find them in the church; and we should not attribute all of the moral weakness to the creed which they worship. For we find moral delinquency more or less expressed among all classes of people, whether Christian or Pagan, and we find superior examples among all. But all other things being equal, we may be sure of finding a larger per cent of hypocrisy, low cunning, untruthfulness, dishonest dealing and selfish enmity among those who are thoroughly dominated by a dogmatic creed and tainted through and through with doctrinal superstition and religious intolerance than among any equal number of heretics, agnostics, free thinkers, or Spiritualists. And this extra amount may be set down to the immoral influence of their theology. Why should it not? They worship a cruel, not just, jealous, malevolent, diabolical God; and if worship counts for anything, should it not inspire the worshippers with the instincts of the character they worship? If God sends a lying spirit to deceive and betray his ignorant children and lead them to destruction, why should not his worshippers imitate his example and make delusive promises to rich heretics to get their money for the good of the church? If God deceives, robs and plunders his enemies, why should not his worshippers deceive and rob as well?

The history of the church abundantly proves that they do. Some of the "church fathers" openly maintained the doctrine that to lie and deceive when the interests of religion required

wholesale government. Is there no remedy for this iniquity? Is there no State secularization. Is the hope of the insane effort to the Christian religion in the United States has come good service to the cause of unsectarian progress. It has aroused the people to a sense of the situation, and they are analyzing the facts and studying the principles of free government and raising their protest against the mad folly of sectarian propagandists, and demanding less, instead of more, religious meddling in the affairs of State. Taxation of church property and the abolition of all religious functionaries drawing salaries from the Government has become a demand that is felt, and must be recognized and acted upon in the near future. Every instance of proscription against the rights of the people, like this "dog in the manger policy" of the small minds at Spartansburg, is an inspiration to the people to rise in their dignity and reform the laws that make such usurpations possible. Spiritualists should be a unit on this issue and with all right-minded people join hands and work with steady and determined zeal for the overthrow of all petty tyranny perpetrated in the name of religion. Christians would average about as good as other people if they were driven from their self-imposed prisons and compelled to recognize common justice; and to respect their consciences and the rights of others. For the good of the church this demand should be enforced in the interest of society and good morals.

We have compassion for the slaves of superstition. They cannot see themselves as others see them. They are the victims of circumstances and education, that have moulded and dwarfed them from generation to generation. In demanding justice and equal rights as against the usurpations of their dogmatic authority, we do not seek their injury. The assertion of a principle operative on all alike must benefit all who are affected by it. It is not kindness to a culprit to sustain his iniquities. It is a wrong perpetuated against the State to allow them to defraud the public, for by so doing they doubly defraud themselves. To seem to acknowledge their right to use the law to plunder the people is to encourage the villainy and degrade the villain. The more wrongdoers are upheld by law and popular sanction, the more obtuse become their moral sensibilities, and the less they realize the demands of justice or care for the truth. Hence it is our plain duty to point out the errors that are robbing the souls of their victims, and insist on the recognition of justice and reforms in the law until Church and State are thoroughly divorced, and theology is compelled to stand alone or fall by its own weight. Let the bad humors of politicians until they shall have learned that success lies that way, and all compromise with creeds in State affairs imperils the chances of success, and we can bring a change that will open the doors of these defunct churches to the use of the public or confiscate them for taxes. In justice to the Baptist church at Spartansburg, it should be said that they have several times admitted Spiritualists to hold funeral services in their house, and probably this late exhibition of contemptible bigotry does not represent the feelings of the majority in the church; but if the sense of that august body has been violated by the petty to make everything to be maintained, or he is not omnipotent. He must want eternal justice and universal goodness to triumph, or he is not God. He must desire all men to be saved, or he is a cruel fiend; yet the reigning theology teaches that notwithstanding the infinite effort God has made to secure the ends for which he created man, the vast majority of all his children are lost in a sea of inconceivable and endless agony, and few only of his stupid pets escape.

At one time the Spiritualists of Spartansburg, Pa., applied for the Baptist church in which to have a meeting. The church was not a bad place, and the people there that want to hear it to keep up appearances. But the church was refused for a spiritual lecture. One trustee gave his free consent. I am sorry I can not give his name; but the majority flatly refused. Why? Because the Spiritualists wanted to hold a meeting in a devil to present to the sinners, and would promise them an endless roast for the glory of God, the church might have been opened to us. These useless ornaments obstructing all healthy activity, cumbering the ground which might be better employed in a garden for the poor, or a public pasture ground, a mockery to our civilization, and a sullen menace to mental liberty, standing unused and desolate, and held as a fetid sample of pious parade and decaying despotism, illustrating the vanity and virtue of cheap authority, maintained at public expense for the gratification of a handful of antediluvian relics, are a disgrace to our civilization and a libel on the character of the "meek and lowly Jesus." 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Written for The Progressive Thinker.

"MEDIOMANIA."

The Extreme Ignorance of the Medical Profession.

The Reasons It Gives for Mediomania.

MEDIOMANIA.

This is the title of an editorial article by W. C. Cooper, M. D., of Cleveland, O., in the Feb. No. of *The Medical Gleaner*, edited by him and published by W. E. Blyer, Cincinnati, O., from which we shall take a few excerpts.

It is very evident that the army of machine-made physicians are moving along the line to disparage the usefulness of mediums and prevent them from performing their work of healing the sick and presenting to the world the evidences of immortality through spirit return. But when we see those professing to be liberal and progressive, and yet making back into the rear scouts, and by the most liberal and dogmatic of the profession, who refuse to accept any truth if it does not first find its entrance into the world of thought through some one of their special channels, and trying to cry down anything in advance of their system, seems "passing strange" in this era of scientific discoveries and rapid evolution of the understanding of the universe of mind and matter into practically available potentialities.

The attempt to make out that the sensitive who is susceptible to spirit control is necessarily diseased, or that mediumship is a disease, shows how competent (?) these learned ignoramus are to have legal control of all psychic phenomena, and to determine the relations of the sensitive to this modern powers and possibilities of this spirit.

The true "inwardness" of the article is shown in the following extracts:

"It is not so much my purpose to discuss the reasonableness of theoretical Spiritualism, as it is to inquire into the probable causes of the disease, Mediomania. A few remarks, however, touching the essentials of Spiritualism as a religious system, will be in place."

Spiritualism is materialism. It differs from the materialism of such philosophers as Tyndall, Dawson and others, in that it makes the immortal principle a tangible substance, whereas the scientific soul is nervous energy—force. Unlike the materialism of science, which is the offspring of philosophical investigation, spiritualistic materialism has its birth-place in the realms of idealism. True, the doctrine of this modern doctrine—modern as to name and certain peculiarities—claim that their system is based on revelation—phenomenal revelation—and that their doctrines are derived from the teachings of disembodied spirits. The conflict between this transcendentalism (argument?) and the matter-of-factness of every-day science—the ever-evident positivisms of real life—is what has consigned Spiritualism originally to the domain of the morbid and the mysterious. There is no more connection between the incomprehensible movements of a table and the conclusions of Spiritualism, than there is between the miracles of generation or growth and the doctrine of immortality. It is not denied that certain unexplained phenomena depend upon some occult force, do occur; but the history of science justifies the conclusion that the phenomena of supernatural effects will be found ultimately to depend upon, and of course, accord with natural law."

"The fact that table-tipping is governed by an intelligence only complicated the matter adversely for the Spiritualist, for the known truths of animal magnetism are so many pointers to a natural solution of the problem. I have not time nor space to dwell upon the logical difficulties seen in the interpretations of such Spiritualist authorities as Owen, Davis, Edmonds, and others, but they are many and glaring. The attempted reconciliation of the physical origin of thought with the disembodied soul's existence as an intelligent entity, is only one among many absurdities."

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Mediomania is the nidus of Spiritualism, and mediomania is a disease. Its pathological nature is recognized by the leading minds of medicine, and books treating of its origin, nature, and cure have been published. Its prevalence is owing in part to an epidemic influence, essentially similar to that which assured and precipitated the spread of the choreomania, lycanthropy, theomania, demonomania, panphobia, etc., of other ages. The epidemic influence seen in the past have varied with the era of its prevalence, the civilization of the age giving individuality to the malady. In the nineteenth century it has assumed the religious-philosophical aspect embraced in the theories which have grown out of a mortal's supposed conditional power to communicate with the immortals."

About all phases of the epidemic of epidemic cases of mediomania, have a venerable-pathological history. This is especially true of female mediomania, the greater complexity, and more delicate balance adjustment of certain parts of their organism rendering them peculiarly liable to a particular class of ailments. Hysteria, chorea, uteromania and mediomania are all closely related, and are almost infallibly traceable to an identical origin. This ultimate origin has its abode in that holy of holies where human being dwells its genesis, and it most frequently results from the mercenary deceptions of gynecological quacks. These truths, taken in connection with the little-known facts of the hysterical-impulsive zeal—explain sufficiently well why women are more frequently the victims of mediomania. Women are more sensitive, trustful and devoted than men; finer fibered, physically and morally. They are also capable of greater fanaticism, because more credulous and credulous than men."

"What is more pitiable than to see women, with all their sweet capabilities, prostituting all their sacred endowments and talents to the dissemination of some long-haired lies? Oh! that a revolution would fall on womanhood, opening its eyes to the great sin and folly of these unending novelties, and bring them to the limits of rationality, despite the leeward excuses furnished by a local irritation, or visceral malfunction. If the "harmonical philosophies," "perpetual affliction," "spiritual materializations," etc., were remembered to the safe-keeping of male enthusiasts, it would not be long (till the world's moral atmosphere would be a great deal clearer than it now is."

"When it has become evident that a woman or man under the prodromata of some strange mental disorder, think of some wrong in the generative apparatus, not by consulting, but by telling primarily. It is not illogical that the center from which life, with all its possibilities, proximately originates, should command a masterly influence upon life's processes. Place the patient in a warm, comfortable, and safe-keeping of male enthusiasts, it would not be long (till the world's moral atmosphere would be a great deal clearer than it now is."

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of such an one are only the results of some disease of the genital-ovarian organs."

Certainly the magnets of his brain must have become reversed in their action to cause him to see things spiritual with such distorted vision."

Has such glaring idiocy done the robes of science and set itself up to teach the stupendous folly of its ignorance, and blazon to the world its vapid nonsense and the vagaries of a distorted and unbalanced intellect, or has the medical profession as a whole been seized by the contagion of such supreme selfishness as to determine to hold by any means, however despicable, entire control of caring for the sick simply for the sake of the fees, and have therefore resolved to drive all healers in disgrace from the field?"

Really such mediomania must either have a venerable-pathological history, or be induced by an entire lack of conscientiousness and an exorbitant greed of gain, to publish such nonsense."

It is not really surprising to see a person of the mental caliber of this editor of *The Medical Gleaner* possessed of such a vast amount of gall as to consider himself competent to criticize the psychological knowledge of such men as Robert Dale Owen, James W. Edmonds, and A. J. Davis, and not only try to impeach their wisdom in these matters, but also the intellectual and scientific ability of such men as Prof. Hare, Prof. Zoellner, Prof. Faraday, and the hundred thousands of lesser lights in Spiritualism, whose master intellects shine out as much superior to the mental illuminations of this *Gleaner* editor as the rays of our sun are to us superior to those of the dog-star."

By what authority do these doctors assume to deal with psychic matters? Has their study of the various holes, cavities, and prominences—the shapes and articulations of the bones of the human skeleton—conferred upon them that right? Or have they "gleaned" it from the separation, origin, and insertion of the 322 muscles of the inanimate body, or found it in the viscera thereof? Have they succeeded in discovering the *unseen power* that presides in the nerves of involuntary action? Can they tell *why* the ganglionic nerves express sensations and the nerves of the opposite roots impart motion? Will they inform us what directs the assimilation of food into tissue—taking from the general blood plasma the material to form the tissues and nervous fluid here—to build muscular fibre there—to construct bone cells in their proper place and repair glandular and visceral structures, all in their uniformity? Can they tell what directs the secretion of the lubricating fluids into the pleuritis, the peritoneal and synovial cavities, and removes therefrom the lubricant as soon as its powers to perform their function are exhausted?"

Until they can do this, let them beware how they attempt to lay sacrilegious hands upon the "Temple of the Holy Ghost," or endeavor to circumscribe limits to the possibilities of the human spirit."

What have the "Regulars" ever done to benefit any person who, laboring under some peculiar psychic influence, remained entranced, or was in a psychic slumber, or in a notable state? Surely the "Regulars" and let echo answer "what?"

While in Milford, Ct., some years since a young girl dreamed she died, and the doctor was sent for and tried to bleed her, but could not, and left her to be buried. The next night she awakened her mother, telling her she felt strangely. The mother placed her feet in warm water and sent for an M. D., who came and attempted to bleed her, but failed and pronounced her dead. The next day after she was buried. A few months later, to satisfy the mother, the body was exhumed and she was found to have been buried alive. Had my advice been taken she would have been restored to consciousness and been saved the horrible death she suffered."

In the case of the "sleeping boy," near Columbus, Indiana, and in several other similar cases what have they done? They say they have "exhausted all known means of science without avail." What does this mean when literally interpreted? Simply that they know nothing whatever of psychic science. That they have employed electro-galvanic batteries, used ammoniacal gas to excite the brain, applied irritants locally, injected poisons hypodermically or otherwise, and probably administered croton oil, calomel, and other remedies, and when the controlling spirit has been able to counteract all these outrages upon the body, the dumfounded medico-manics have in their perplexity and amazement wondered at the obstinacy of this "unknown form of disease," which so baffled all their scientific (?) skill: when it is well known to the skillful psychopathic physician, that by surrounding the person who is passing through these psychological stages of spirit unfolding with harmonious and healthy magnetic influences, by placing them in charge of some competent clairvoyant or magnetic healer, they would soon restore them to their natural spiritual condition, without injury to body or mind."

But such is the ignorance of the medical profession on this subject that both are made to suffer, and hundreds are annually destroyed through the improper expedients and experiments of these kild-glove savants."

Surely this editor, in searching for straws for his *Gleaner*, must have spent a good deal of time raking over the ill-fates of his own imagination to gather up the most distorted, and which he had cumulated among the many "cobwebs" of his brain, while "under the prodromata of some strange mental disorder," the cause of which, according to his reasoning, was "primarily some wrong in the generative apparatus."

When men of his ilk shall have advanced far enough to begin to comprehend the action of their own brain in producing such a mental monstrosity as is the article in question, it will be time enough for them to attempt to criticize influences and powers developed in more refined and sensitive individuals which they have now no ability to comprehend."

But it is well to let these rabid mediomanics rave on. The more such ridiculous absurdities are promulgated, the more will all respectable people turn away from those blatant mediomanics, who only expose their own bombastic ignorance through such vulgar fanfarades."

Salida, Cal. D. P. KAYSER, M. D.

Miss Kate Field acknowledges herself a hero-worshiper, like all women, adding this unanswerable, even if entirely satisfactory, justification: "If they were not what would become of the men?"

Gen. Alger laughs at the use of his mind in connection with the possible vacancy in the U. S. Donating Commission will be created if Secretary Proctor is made Senator from Vermont, and the laugh has in it an incredulous ring which is more emphatic than words."

Robert Shaw, of Brooklyn, owns the old gun with which Israel Putnam shot the wolf."

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Double Consciousness.

The Mysteries of the Human Mind.

TO THE EDITOR:—Many instances, says the Louisville *Courier Journal*, have been published from time to time of what is known as "double existence." The "Strange Case of Dr. Jekyll and Mr. Hyde," is but an exaggerated and bizarre version of some tolerably well-known facts. The case of Hugh Thompson, who can remember nothing of his personal history from the time that he was wounded at Chickamauga until he came to himself in Northern Illinois during the winter of 1870, has just been republished in consequence of the investigation of the case in the Pension Bureau. He was in robust health at the time when memory revived, and it is evident that much of the most interesting portion of his life has been entirely blotted from his consciousness. At the same time, however, the American branch of the Society for Psychical Research, the president gave a brief account of a very interesting case. In 1857 there was residing near Pawtucket, R. I., a carpenter who had imbibed infidel views of a pronounced character. One day he thought he heard a voice from heaven addressing him in the name of the Father, the Son, and the Holy Ghost. This incident led to his conversion; he became an itinerant preacher, and followed that occupation for thirty years. In 1887, as he was then growing old, he gave up preaching and resumed the business of a carpenter. One day he disappeared, and no trace of him could be found for six weeks. At the end of that time he returned, and related that he knew nothing of what had occurred to him in the interval, until he regained consciousness at Norristown, Penn., where he had been for four weeks keeping a small confectionery store under the name of Brown. His consciousness of personal identity returned in the middle of the night. Finding himself in a strange room and in a strange place, he groped his way into a dark closet, and, finding a woman sleeping in a room, and becoming alarmed, shouted for help. The neighbors rushed in, and were amazed to hear the confectioner eagerly and excitedly asking who and where he was. A physician was called in, and the case investigated. The statements of the so-called Brown that he was a preacher from Rhode Island, were investigated and found to be true. The physician, however, did not insane, and he was permitted to return home. He retained no recollection whatever of anything that had occurred between the time of his leaving home and his awakening in the night at Norristown. Some account of this case having reached the Society for Psychical Research, one of its representatives visited the man at his home and prevailed upon him to go to Boston and be hypnotized. When he was in a trance, he related the incidents of his journey from his home to Norristown. After passing a night in New York, he went to Philadelphia, and after staying a day or two at a hotel, went to a boarding house at 115 Elbert st., where he remained nearly two weeks. 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